o. 10. {Whole No. 88.} *Price, 10 Cents. Per Annum, $3.00.* Vol. IV.

SATURDAY, MAY 28, 1870.

Subject: The True Religion.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

NEW-YORK:
J. B. FORD & CO., No. 39 PARK ROW.

1870.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.:

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT.

THIS publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. Each *Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First* and *Second* series are now issued; each one large and handsome 8vo vol., extra cloth—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published, and a superb piece of engraving—Vol. II. having a fine large Interior View of Plymouth Church. Price, $2.50 per vol. *Sent post-paid by mail on receipt of price.*

CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution.

CONTENTS OF VOLUME II.

I. The Way of Coming to Christ. II. Conduct, the Index of Feeling. III. The Sympathy of Christ. IV. Retribution and Reformation. V. Counting the Cost. VI. Scope and Function of a Christian Life. VII. Human Ideas of God. VIII. The Graciousness of Christ. IX. Evils of Anxious Forethought. X. The Beauty of Moral Qualities. XI. The Problem of Joy and Suffering in Life. XII. The Apostolic Theory of Preaching. XIII. The Right and the Wrong Way of Giving Pleasure. XIV. The Perfect Manhood. XV. Dissimulating Love. XVI. The Door. XVII. Moral Theory of Civil Liberty. XVIII. Peaceableness. XIX. Soul-Drifting. XX. The Hidden Life. XXI. Discouragements and Comforts in Christian Life. XXII. Hindrances to Christian Development. YXIII. Loving and Hating. XXIV. Authority of Right over Wrong. XXV. The Power of Love. XXVI. The Preciousness of Christ.

NOTICE.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—being *suitable for binding and preservation*, (the advertisements at the back being easily removed;) and it is *cheap*—within the reach of all. The publishers have responded to the constant demand for a continued insertion of the Prayers, as one of the most profitable features of Mr. Beecher's ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, ten cents. Yearly subscription price, $3 00, giving two volumes of about 450 pages each. Half-yearly subscription price, $1.75. Subscriptions may begin with any number.

CLUB RATES, five copies for $12.00. Circulars giving List of Cash Commissions and Popular Premiums for Subscriptions sent free, on application to the publishers. Plymouth Pulpit and The Christian Union together for $5 per annum.

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents*.

THE SUBJECTS OF VOL. III. ARE

I. Watchfulness.
II. Paul and Demetrius.
III. Consolations of the Suffering of Christ.
IV. Treasure that Cannot be Stolen
V. Bearing, but not Overborne.
VI. The Holy Spirit.
VII. Ideal Standard of Duty.
VIII. Faults.
IX. The Comforting God.
X. The Name Above Every Name.
XI. National Unity.
XII. Social Obstacles to Religion.
XIII. Christ, the Deliverer.
XIV. The God of Pity.
XV. Sin Against the Holy Ghost.
XVI. Inheritance of the Meek.
XVII. Memorials of Divine Mercy.
XVIII. The Victorious Power of Faith
XIX. The Peace of God.
XX. Coming to One's Self.
XXI. Fragments of Instruction.
XXII. The Substance of Christianity
XXIII. Spiritual Blindness.
XXIV. Perfect Peace.
XXV. Preparation for Death.

ANY BACK NUMBERS CAN BE HAD.

ENTERED according to Act of Congress, in the year 1869, by J. B. FORD & CO., in the Clerk's Office of District Court of the United States for the Southern District of New York.

THE CHRISTIAN UNION ($3.00) together with Marshall's Washington—and PLYMOUTH PULPIT ($3.00) will be sent to ONE ADDRESS for $5.

THE TRUE RELIGION.

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."— MATT. XXII. 36–40.

Our Master was in Jerusalem, and was sitting in the temple, as was his custom, receiving questions and giving answers; and almost all the points of interest that at that time were agitating the minds of men, were brought up in turn before him. By-and-by a scribe—or, as he is called in this passage, *a lawyer*, which was the same thing—asked him a question. The Jewish law was the Old Testament—the five books of Moses and the prophets, particularly. The lawyers, therefore, were the commentators as well as the interpreters of the Old Testament. They were accustomed to look a little further along than the simple ingenuities which other men indulged in. The question which was asked by this scribe, or lawyer, might be called a constitutional question. He said,

"Master, which is the greatest commandment in the law?"

He went to the marrow of the matter. He asked for the starting-point, the foundation idea, of the law of religion. And this is the answer:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

As a clear, explicit, and unrevoked statement by our Lord, of what constitutes true piety, this takes precedence of all others. It never was modified. It was repeated in various forms. The apostles understood it as we understand it. "Love," says the chief apostle, "is the fulfilling of the law." John's epistles are nothing but the application of this same thought to the interior consciousness of men in distinction from their exterior conduct. That immortal chant, the thirteenth chapter of Corinthians, is but an unfolding of the same idea—the dominancy of love to God and man.

SUNDAY MORNING, May 15, 1870. LESSON: ROM. XII. HYMNS (Plymouth Collection) Nos. 269, 513, 1262.

And when Paul, in his old age, was about to lay down his ministry, and wrote to Timothy, whom he called his son, he gave him precisely the same views of the question.

"Now, the end of the commandment [the scope and purpose of it] is, charity out of a pure heart, and of a good conscience, and of faith unfeigned."

And all the specific directions—what may be called the ethical instruction of the New Testament—comport with this ruling conception of true piety. There is not a single instance in which duty is so instructed that it would traverse this conception of beneficence.

1. We have, then, an explicit revelation of the true nature of religion, about which the whole world has been in so much dispute. The essence of religion is *love to God and love to man.* It is toward God a whole and continuous sympathy and love. It is toward man a uniform and dominating disposition of benevolence. It is love, not as a passion, but as a sentiment. Toward God, the admiring, confiding, trusting, reverential love that children have for their parents, is the love that is commanded. There is in it just that touch of fear which produces reverence; which makes modesty in the child; which keeps him from forwardness and impertinent familiarity—no other fear. And we have no need to stumble. Every true household is God's interpreter—not in respect to the perfectness of the disclosure of life, but in respect to the kind of exercise required of God toward him. It is just the kind which the loving child exercises toward a beneficent parent. Toward men, it is benevolence; a feeling of kindness; a heart that loves happiness; that finds itself more happy in making others happy than in anything else; that sees no better use to make of the whole force of life than as an instrument for making men happier. And as goodness and happiness are correlatives, men are made happier by being made better.

You will observe the intenseness of the repetitions according to the Hebrew method.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

That is strong enough. This love is to comprehend every part of the mind, and all the time. The expression *love* is equivalent to our idea of dominance. It does not mean that we are to be thinking about God all the time. Nobody thinks of any one thing all the time, nor can. To do that would be insanity. Not the mother, nor the lover, newest and least expert, does it. It is contrary to our organization. For the mind is not a monochord. It is a complex instrument, and must alternate its states and experiences.

Nor does this expression teach that there is to be no other activity,

no other product of the mind—for instance, no worship, no veneration, no reason, no conscience, no indignation, no strife, but simply this: that the whole soul in free play, whatever part of itself it exerts, must be active in the spirit of benevolence—of love toward God, and of a true well-wishing toward men.

This we may easily understand by familiar parallels. We say of persons who are cultivated, that their whole manhood is cultivated. We do not mean that there is a thing called *cultivation* which they have in exercise, and nothing besides. We simply mean that there is a given mode of activity; that the reason and the affections act in a certain fine way; that they act with a particular quality which we call *cultivation.* When we speak of a man as well-bred and refined, we do not mean that his taste is the only active part of his nature, but this: that whatever other faculties are acting, they all take on the quality of taste, so that they are of the nature of this predominent influence.

Just the same is true of conscience. A man is said to be a conscientious man when conscience rules him. When we speak of a man as conscientious, we do not mean that conscience is the only feeling that rises up and acts, but that it so distributes itself through the mind that every other feeling which comes in acts conscientiously. And when we are commanded to *love God with all our heart, and soul, and strength, and mind, and our neighbor as ourselves,* it is not meant that a man should sit down and love, love, love, love, with a repetition that is just like the ticking of a clock, which repeats the same tick over, and over, and over, and over again. It is not meant that we are to compress all the parts of our life into any such unity, or any such singleness, that they shall all be included in one thing, that one thing being love to God and love to man. It is meant that a strong predominant love to God and man shall so pervade the soul, that there cannot be in all the action of the mind one feeling that will go contrary to that spirit. The reason must be a reason acting in the spirit of love; the conscience must be a conscience acting in the atmosphere of love; the taste must be a taste acting in the atmosphere and spirit of love—love to God and love to man. The appetites and passions, and every other faculty of the mind, in all their power or variety or versatility, may act; but they will act as steeds that feel the one rein, which goes back to the hands of the one driver, whose name is Love.

So that there is to be a spirit of unity—a regent, dominant spirit which gives color, influence and character to every other activity of the whole soul; and this is to be true love toward God, and true love toward man—not love as a passion of elective affinity, but love as an expression of happiness—wishing, well-wishing, benevolence.

Now, our Master declares that the typical Christian man is he whose whole activity, reason, will, affections, sentiments, are pervaded with this spirit of charity; this love of others; this instinct of kindness; this benevolence; this well-wishing. This it is to be Christ-like. This it is to be Christian. This it is to be pious, or religious.

2. We have here, then, the physological idea of the Bible in regard to the perfect man. In which direction does perfection tend? What is the ideal of perfectness in man? There have been a great many ideals on this subject. The Greek ideal was beauty, unfolding around about the intellect. In other words, intellectual activity, combined with taste, constituted the Greek conception of true manhood. There was with this, of course, a lower inflection of enjoyment. But the ideal of man to the Greeks was a thinker, and an elegant thinker. He that had intellectual power largest, most various, finest, and most fruitful, embodied, to their conception, the perfect man. The Greeks considered themselves as cultivated; and all the rest of the world were barbarians to their thought. The Greek divided the world into two classes—the Greeks and the barbarians. Whoever was not Greek was barbarian, according to his classification. This is just the same thing that has been going on ever since. The Englishman and the non-Englishman constitute the two great classes in London. In this country it is the American and the non-American. And it is so all the world over. Self first; and then all the rest—the unfortunate, the secondary. The Greek felt that he was the lord of creation, easily—not by purity; not by spiritual insight; not by largeness and perfectness of development, all around; but simply by the force of a philosophical exercise of the reason, and by the force of idealized taste. And that strain comes down to our day. We have Greeks, and have had from the time of Pericles to the present hour. There has been a line of philosophers coming down through Germany, and France, and England; and now in our day there are philosophers such as Buckle, who do not admit that the world has grown from moral causes at all, but affirm that it has made all its progress by the unfolding force of the understanding or the intellect.

The Roman conception of man was, not that he was a philosopher, but that he was a warrior, a ruler. Power, therefore, was inherent—not fineness of thought, not intellectual elegance and comprehensiveness, but the power to govern, the power to combine, the power to overthrow and crush resistance, the power to organize law and maintain obedient order.

In modern times, outside of the Christian circle, there seems to be another ideal. He is the great man who has the qualities of a statesman; who has the capacity to organize financial and political forces;

who can manage; who sits high in the seat of power; who has genius to understand and control men.

But Christ's ideal is neither philosophy, nor war, nor statecraft, but love—love to God, and love to man. When that spirit predominates in the soul, you have struck the key-note; you have got hold of the radical principle; you have touched the line of direction. And all unfolding, all growth, that is true and perfect, in time, is to take that direction. And when the perfect man shall appear on the earth—the *coming man* that we hear so much about, and that is so slow a traveler—it will be found that he is a man who has perfectly entered into this divine conception of love, reaching upward toward all things high and pure and noble, and reaching outward toward all sentient beings. And the capacity to create happiness will be the true ideal of man.

We do not mean that there will be nothing else but this simple sentiment or sentimentality of well-wishing, but that this is to be the critical test. All activities must be found to be under the influence of this one particular feeling. All things liked or disliked must be liked or disliked according to this central spirit. This must be the one atmosphere that pervades, overhangs, surrounds, interpenetrates the whole activity of the thought, of the imagination, of the sentiments, of the affections; so that they are all of them moving consentaneously, with a new inspiration and for the earnest of a true benevolence. Then we shall have the God-man—the perfect man in Christ Jesus.

3. If this be so, we have now the only true test of personal religion. And to all stages of progress, from the remotest step toward religion up to its highest ecstacies, we have an interpreting key.

There are many who do not believe that there is any such experience as that which is called *conviction of sin.* They do not believe that men, after all, are sinners—certainly not such dreadful sinners as to be subjected to proxysms of terror and of darkness. They think that this idea of conviction of sin is fictitious, and that men's imaginations are played upon by it. They think that men are deluded in regard to it. They think that conviction of sin is, compared to the truth, very much what phantasmagoria, or pictures produced by the magic lantern, are in the child's imagination, compared to realities, or daylight pictures or scenes. They do not feel that there is any ground or reason for any such experience as that. I cannot undertake to speak for others; but one thing I know—that if it be true that by the power of the Holy Ghost a man may come to the full consciousness that his whole being has been set to the wrong key; that he is living selfishly; that the law of God, the law of the universe, the law of his own happiness, the law of unfolding in God's providence, is beneficence, but that he has taken the wrong track; that he has applied the wrong principle; that he has

unfolded in controvention of this law; that within, and without, though there may be in his nature gleams of kindness and amiableness, yet the whole force, the direction and the organizing influence of his life, are all of them selfish, and not beneficent—if it be true that a man may wake up to find that he is on a mighty stream which is carrying him away from light, from goodness, from divinity—then I do not wonder that a man should be struck through and through with conviction, and that conviction should be of the most poignant kind, and that it should be searching, painful and unappeasable, just in the ratio of the sensibility and eminent excellence of the man's nature. If a man finds himself, all parts of his development and life, at variance with the law of God, is not the discovery of this monstrous condition anything?

A man thinks himself the owner of a hundred houses. A large estate has come down to him. Street after street was carved out of this estate, and building after building went up on it. He considers himself, and is considered by others, to be a millionaire. And he rests in a feeling of security, till some day there comes to him a searching lawyer, who says, "I have, in searching, found, back at the beginning, a flaw that vitiates every title that you have. You do not own, in justice, sir, one single piece of property. Not the value of one penny in this whole estate is yours." Would it be thought a very surprising thing if that man should start up and say, as soon as he could sufficiently recover from the shock, "I, that supposed I was a millionaire, am a pauper! I do not own a penny on earth." And yet, what is the discovery that a man has lost his property—so that he has kept his manhood—compared with the revelation, the vivid sense, that a man has lost all that happiness and all that immortality which every man, in his reason, and in proportion to his reason, anticipates in the future?

Conviction of sin does not require that a man should charge himself with murders and robberies, and debaucheries; it does not require that he should believe himself guilty of all manner of vulgarities and vices and crimes. It is quite enough that, whereas the law of the development of true manhood is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," he finds out that his whole being has been flowing in another direction. To find that out, is ground and reason enough for distress—and for change, too.

Men have wondered whether there was any such thing as *conversion*. They have thought it to be some influence wrought by the corruscation of the spirit. They need not be in doubt on this subject. It is simple, and very easy to be understood, if these words of our

Master be taken as a test. When a man, from a life of self-seeking, and of indifference to his fellows and to God, changes the supreme end of his life, and becomes an earnest, full-purposed man of beneficence, and says, "My intellect shall think, my imagination shall invent, my sentiments shall work, my affections shall burn, for this one influence; hereafter I dedicate my being and all its forces to the service of God and the welfare of men," when a man takes this view of religion—that it is a coming into the spirit of love; that it is a translation out of the darkness of selfishness and self-seeking into the higher realm of true beneficence; when a man has come up into this state of being, is that not a translation which may well be called *being born again?* Some folks think that it must mean ecstacy, that it must mean a sense of reconciliation, that it must mean this, that or the other, because these are frequently incidents to that state.

I am not saying that when a man is born again, and brought into sympathy with the divine Heart, he does not experience reverence and rapture, and that some natures do not have convictions come through such feelings. I do not undertake to say that prayers, under such circumstances are not spontaneous, and that songs of praise do not burst out spontaneously. I merely say that all these are incidental, and not characteristic, and that a man may have every one of them and not be a Christian. But no man can have what is the cause of them—if it be a cause; no man can have that intense disposition which fixes him forever on the side of God as a God of love, and fixes him forever, intelligently and purposely, on the side of happiness-making, so that he feels, "My property, my personal influence, my thought-power, my genius (if I have it), my skill, whatever capacity I have, shall make the world happier and better: I do not hold these things for myself; I hold them to make music with, for the enjoyment of others, as well as for my own enjoying; I am God's son, and God is my Father, and all men are my brethren; and there is not a better thing, nor a nobler thing, nor a more dutiful thing, than for me to spend the rest of my life in seeking to make men better and happier, and God happier, in my love,"—no man can have that and not be converted. Conversion is rising out of the spirit of self-seeking selfishness into the spirit of true love and true beneficence. And it is a noble experience.

If you thought there was such a thing as that, do you not think you would want to be converted? You do not believe in creeds, many of you, and you do not believe in liturgies, and you do not believe much in long faces and long prayers, and you do not believe in ostentatious charity—there are a hundred things that you do not believe in. Most men's creeds consist in what they do not believe, and not in what they do believe. And they are very fruitful creeds. And while there

are a thousand instruments of religion, and incidents of religion, and concomitants of religion, and collaterals, about which men have disputed, I put this question to you: If there be such a thing as, by the Holy Spirit of God, being brought out of a dominant self-seeking, into a spirit in which, morning, noon and night, the soul tends towards the promotion of the welfare of others, and the production of happiness in others, is not that something worth being converted into? Is it not something worth seeking for among men? And if that should take place in a man, would it not ordinarily make such a revolution in his disposition that one might well say of him, "He is as one raised from the dead. He is indeed born again"? Go home and have a little inquiry-meeting among yourselves, and it will not be long before you will be able to give affirmative answers to these questions.

Take the servant that has been hard to manage; that has been sly, and has secreted things; that has been fractious, and answered back again, and given you a world of torment. If that servant should become so purely simple and truly kind that from day-to-day you should find her not seeking her own, not answering back again, not *purloining*, according to the words of the apostle, polite, kind, seeking your welfare, and the welfare of everybody in the family, would not you, and everybody in the family, say, "Why, what has come over Betsy? Something has happened to her. She does not seem like herself. This cannot last long. It is too good for every day." And if that continued for some weeks, would not you say, "She is not the same creature. I never should know her. She is totally changed"? It is simply this: that before, she sought selfish ends through malign ways; she served with eye-service: but now she has come to a conscientious plane, where she is seeking to do her duty. And her kindness to you is unusual. She looks into your face with unwonted frankness. She does a thousand things that are not called for. Her acts of kindness are so abundant and so spontaneous that you cannot but feel that there is a new life awakened in her.

Suppose you should talk with her (for we hardly ever hear more than half the story in respect to household matters), and she should say, "I had been waked at untimely hours in the morning, and used to be kept up till everybody else had gone to bed—till eleven, or twelve, or sometimes, one o'clock, and nobody cared whether the washing was big or little; and I was scolded all the time; I was a mere servant; and nobody seemed to care for me. But my mistress has been going to meetings lately; and I have a great curiosity to go and see what it does to her, she is so changed. Now she is very gentle toward me; she is afraid I will work too much; she asks after my health; she comes into the kitchen sometimes, to try and help me;

and really, if I were her own daughter she could not treat me better than she has for the last few days. If it goes on so, I do not know what will come of it?" And suppose after weeks or months have passed by you should question Betsy, and say, "How about your mistress now?" and she should say, "Oh! she is a perfect angel. I never saw anything like it," you would say that *she* was born again, would you not?

When one has been running through the checkered experience of selfishness, nothing less than the inspiration of the Holy Ghost can inspire him and lift him up into a pure, consistent, uniform beneficence, that flows out, whether they think or act, or will, or work. And everybody would say of him, "He is a new creature, born again."

Conversion and regeneration are not only really possible, but they are indispensable; and no man can enter the kingdom of God, which is a kingdom of love and joy and peace in the Holy Ghost, unless he is born again. Selfishness shall not enter into the kingdom of God. Holiness means the purity with which comes a true benevolence. Without this there can be no life of bliss here or hereafter.

4. This is the true gauge by which to measure the spread, the progress of religion in the soul. We are apt to confound the question of growth in grace with the Greek idea of acquisition, self-culture. But nothing is more stimulating to culture than a true religion. And the gauge of religion is the intensity and the productiveness of the love principle. He is the greatest, and is growing most into the likeness of Christ, not that has the most scope intellectually, not that is the most fertile in his moral nature, not that is the most rapturous in his emotions, not that sings with the most spirit and understanding, not that prays with the most devotion, but that has the strongest and finest current of disinterested benevolence. And this is the spirit of Christ's declaration, "Whosoever would be chief among you, let him be your servant." Love goes to the bottom—never to the top. Love serves, and cannot help it. A person that truly loves another always longs for something to do for that other; and the harder it is, the better. The more unexpected and the more uncalled for the service, the more declarative is that which love always wants to make an exhibition of—its intensity. Love is self-sacrifice. It is service.

And he who grows in grace is not the man who is the strictest. A man may be so strict that he shall keep the Sabbath day like a Pharisee and a Puritan (and those two would keep it so tight as to crack every cord that you put around it); a man may pray so that there shall not be an unperfumed hour through the day; a man may keep angels busy carrying up his prayers; a man may be so zealous and so active that there shall not be a neglected street that his enterprise shall not rake

and search; and yet he may not be a growing Christian. I must read this passage:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

Men think that all they need is the power to speak fluently and eloquently. A great many say to themselves, "If I was only Demosthenian, or Ciceronian; if I could only get up in meetings before my brethren, and tell them what I feel; if I could only pour out my emotions in beautiful strains, with the air of such and such an eminent Christian; if I could only sing as the angels sing, I should be a good Christian." But the apostle says, "No; if you speak with the tongues of men and of angels, and have not love, it will not make you a Christian." And how he derides it!

Did you ever see anything that was, on the whole, so absolutely empty as cymbals—those great plates of brass which they carry around with big bands to make a crushing noise with; tambourines—those great rattling humbugs that are used to make music in pantomine; castanets—those rude instruments made on purpose to merely mark time or cover up the discords of other instruments? These unctuous men; these round, hollow speakers, who tell what the Lord has done for their souls, who pour out such streams of exhortation as make men's hair stand on end, and make every young neophyte feel, "Oh! that I was such a Christian!"—what says Paul about them? That they are as "sounding brass." That there is *brass* we know; and that they are *sounding* we know. "Tinkling cymbals they are," says the apostle, "mere nothings, of no account, without love." Ah! if there was only love there, then their speaking would be like the chants of those who sang together when all the sons of the morning shouted for joy; but without love it is to be considered of no account, as having no validity. A proud man that speaks beautifully, a selfish man that prays splendidly, a worldly minded man that is full of exhortation and spiritual knowledge, is, Paul says, of no account at all.

"Though I have the gift of prophecy [of instruction], and understand all mysteries and all knowledge; and though I have faith, so that I could remove mountains, and have not love, I am nothing."

Here is a prudent man. He is a grave man, and a sound, sound man. You cannot catch him anywhere. He can interpret every verse of the Bible. He has read the Bible through twice a year ever since he was a child. He can quote the whole of it, pretty much. There is not a single difficult passage, that he cannot give a solution of. He is a perfect encyclopædia. He never did anything for anybody, nor cared for anybody; but he feels that he knows about everything, and is proud to think that he knows so much, and that people look up to him and idolize him. He knows how idols feel when fools worship them! And

the apostle says of this man, "Though he have the gift of prophecy and understand all mysteries, and all knowledge; and though he have faith, so that he could remove mountains, and have not love, he is nothing at all. He is a humbug—an empty show—a pretence."

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

What! can a man give his goods to feed the poor on any other ground than that of charity, or love? O yes, on a great many other grounds. It is very probable that the apostle had in his mind the donations that the imperial Cæsars were accustomed to give in Rome, where they spent millions of pounds sterling to furnish plays and theatrical shows, and distributed gifts among the people in order to secure their votes. They stole the revenues of the State in order to bribe the citizens of the State—a thing which is not strange even to modern times!

Paul says that such giving is not generosity. A man may give all his goods to feed the poor for partisan purposes, or from partisan zeal. A man may even give his body to be burned, to show how earnest and sincere he is in the course which he has espoused, from other motives than love. And if a man has not love, all these things *profit him nothing*. Love is the only coin that passes current at the gate of heaven. All God's angels are enjoined to take taxes in nothing but that currency. You may carry up your gold, and silver, and copper, and iron, and lead; but they are good for nothing there.

He that has entered into the true spirit of love, and lives in it, and speaks of it, and sings in it, and works in it, is a Christian; but he that works, and sings, and speaks, and lives in any other spirit except that of love, is not a Christian. He has not reached the typical character which belongs to Christ's disciples. And just in proportion as this spirit grows in a man, he is growing in Christ. He is the truest Christian that is becoming the sweetest, the mildest, the easiest to be entreated, the gentlest. He that is overcoming the obliquities of his natural temper; he that is working out, one after another, every part and element of his nature, so that he lives habitually in a Christlike disposition, in a spirit of love, is the one that is growing in grace.

If then, you want to know whether you are growing in grace or not, do not ask yourself, Do you love to pray? Hundreds of men have gone to hell that loved to pray. Do you like to read your Bible? Thousands of persons have liked to read their Bible who were not Christians. Do you enjoy meetings? There are many things in meetings that people who are not Christians like to hear. A well-conducted religious meeting often presents the highest type of thought to the understanding and to the taste in modern society. A properly served

platform leaves no part of the human mind unfed. And, therefore, for academic reasons, men may enjoy the ministrations of the sanctuary on the Sabbath, or on week-days. So that these things are not tests.

The true test question in regard to a man's growing in grace, is not whether he likes or does not like the instruments and accessories of religion, but whether or not he likes religion itself, with all its gentleness, all its self-denial, and all its fruits.

Child, do your father and mother say of you, "That child is sweeter than ever before?" If they do, you are giving evidence that you are growing in grace. Young man, do your companions say of you, "He never before was half so good a fellow as he has been since he went into the church. He has certain notions of right and wrong which he cannot be severed from, and his ideas of rectitude are rather strict; but he is always trying to keep us out of mischief, and to make us better. Wherever he goes he is cheerful, gentle, kind, beneficent, benevolent, full of goodness?" I like to hear such things said of a young man, because they are to me evidence that he is growing in grace.

If you should come to me and say, "Mr. Beecher, I do not think enough about religion: can you tell me how I can form the habit of thinking more on that subject?" I would say, "Do not trouble yourself too much about this matter. The power of meditation is one of the ripe fruits of the understanding, which comes later. Do not be discouraged if you have the main thing. A heart that breathes kindness and love—that is the main thing. Love God with all your heart, and your fellow men as yourself, and then you will grow in grace; and your growth in grace will be just in proportion to the growth of the instinct of love.

It is the true gauge, also, by which to measure the spread of the Gospel in this world. Of course, it is necessary to the spread of the Gospel that there shall be some external instruments. I do not mean that the Gospel can spread merely by the diffusion of sentiments. According to the word of the apostle:

> "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The spread of the Gospel, of course, implies the spread of knowledge—the knowledge of Christ—the knowledge of true religion in Christ Jesus; but when these things have been spread, only the external instruments of religion have been spread. The spread of kindness and good-will, rather than of avarice, or greediness, or oppression, or wrong-doing—that is the spread of religion.

We are spreading religion by sending ship-loads and ship-loads of religion to China and to India, in the shape of Bibles and tracts—and

that is all very well. We are sending missionaries to those that do not know how to use a knowledge of the Gospel, and we are staying at home and praying for the success of these missionaries, who are working against caste, and sympathizing with the people. In a variety of ways we are sending the Gospel abroad all over the world. And that is right. But it is only the letter, the outward Gospel, that we are sending. And our missionary spirit is in the ratio of that benevolence which wishes well to every human being, and which will manifest itself most toward those that want most, and toward those that are out of the way.

In order to ascertain what your missionary spirit is, I need only to find out how you treat those that are around about you—your servants, your subordinates, your adversaries, those that are poor and unpopular and despised in the community. The man that does not dare to stand up for a *bad cause*, as he calls it—that is, an unpopular cause; the man that is afraid to be associated with any new movement which is inaugurated for the welfare of mankind; the man who is afraid to take hold of the foundations of things, because these foundations lie in the mud, and he does not want to dirty his white hands, or does not want lose his position—that man has not the missionary spirit. He does not spread the Gospel who merely spreads Bibles. The Gospel goes on wings of love; and only he who knows how to send out a self-sacrificing heart, knows how to send out the knowledge of Christ. For the knowledge of Christ cannot be interpreted by the letter. You may send abroad thousands of Bibles; but not more than one in a million can learn the knowledge of Christ by the letter. There is needed, in addition to the letter, the presence and example of the living minister, who, carrying the letter, shall, by his labors for those who cannot pay him again, by the manifestation of disinterested love toward them, show them, through long probation and trial, what religion is in its real practical form. That is the fundamental idea of the Christian minister, and of all who labor in the cause of the Gospel—not that they are men who can utter fine sentences; not that they are expositors of philosophy; not that they are interpreters of enigmas; not that they are expounders of the law; but that they are men who have themselves been made men in that very spirit of God into which they would lead others. And they will be influential in proportion as they exemplify that which they at the same time teach the philosophy of.

When, therefore, I look out on the world, and ask what has been the measure of Christianity among men, I say, There has been a great advance; very much has been done; but I do not think the millennium is going to come in your day nor in mine. When I consider that of the twelve hundred millions or more of inhabitants of the globe,

there are not, probably, five hundred millions that have ever been reached with even the reflected light of the Gospel, and that all the rest are living in barbarity, in a savage state, in heathenism, I see that though a great deal has been accomplished, a great deal more remains to be accomplished.

Look at the nations of the earth. Look at the policies which exist in society. Look at the existing state of government. Look at the laws which prevail. Look at the customs that are extant. Are these customs beneficent? Many of them are. But is beneficence the general type of the customs that prevail on the globe? Is not selfishness national, as between man and man?

Look at the maxims and proverbs of the world. More than half of them are of the devil's coinage; and they express the wisdom of the malign feelings—the wisdom of selfishness.

Look at the laws of the globe. They carry a great deal of justice with them, and serve an important end, imperfect as they are; but how unjust is justice in this world! How rude an instrument, yet, is civil society! How clumsy are the machineries and appliances of government! And how are men made more to suffer than to enjoy by the operation of national government! There is only one thing that I think is worse. Anarchy is so bad that I think that it is better to have government; but government is the next worse thing. The grossest, the cruelest, the most selfish, the most easily pervertible and perverted thing in this world, is government. The history of government through the ages that are passed is a history red—nay, *lurid*. The history of law is the history of crushing.

Look at the progress of order. The world has been bedewed with tears by the struggles of what is called *order*. The spirit of national life and organized society is coarse, rude, barbaric, hard.

What is the spirit of Christian nations to-day? What is our position as a boasted Christian nation? Let a man search into our civil policy; into the spirit of our jurisprudence; into the spirit of our statesmanship; into the spirit of our commerce; into our administrations in every direction, and he will find that they are sadly wanting in this foundation element of love.

Whatever may be true of individual households, of churches here and there, and of single creeds, can you say that the community has become Christianized so that it is characterized by the spirit of purity and true love? Is not self-seeking yet the law of national life here? And we boast of being in advance of all other nations in justice and equity and righteous dealing. If any other nation boasted half as much as the Americans do, they would be called conceited and vain. It is only because we are so smart that it is not conceit in us! We are

the Christians *par excellence* on the globe. And not only does our Christianity take the precedence of that of all other nations, but everything we have is superior to anything that belongs to others. We have a better country, and a better government, and better laws, and better usages, and better scenery, and better trees, and better rocks, and better water, and a better summer, and a better winter, and a better everything, than anybody else has. We are brought up to admire everything that is American, and to hate the haughty British, the frog-eating French, and everything that is foreign. O! We are the people, and wisdom shall die with us! And yet, when you come to look at the great features of life in this country, at the actual display of this spirit of good-will, and kindness, and true love, how barbaric we are still!

Look across the sea, and behold those nations that are armed to the very teeth. Nations are to-day just what, in the old feudal times, barons' castles were—private dwellings armed against invasion day and night, and all the time. Look at the hundreds of thousands of men of France, that are kept in camps; and look at the almost millions of idle men that are supported by those that labor; look at those that are operating against industry in both ways—by making other men's work in a measure unproductive, and by eating up what they produce to support them in the maintenance of brute armed force. Look at the condition of Germany, associated with the Prussian Empire, armed, and waiting for conflict. Look at Austria, that is recuperating, that is like the lion wounded but getting well, and will soon be ready to strike again with his crippled but now well-nigh recovered paw. Look at the Russian Empire, in which there are signs that betoken war. Listen to the sounds that are in the earth. What are they? They are the sounds of the ponderous trip-hammer running night and day in the shop where deadly weapons are made. They are the sounds of the gurgling red-hot iron in the foundry where cannon and other munitions of war are cast. They are the sounds that come up from the yards where night and day men are at work building ships for warlike purposes. All over the world the ingenuity of mechanics is exercised for the production of more efficient means of inflicting brute violence. And has Christianity spread?

We are going to have, in September, the meeting of a Christian alliance representing the Christian nations of the globe. They are coming together to rejoice and triumph over, and to seek to promote, the spread of the Gospel in the world. A kind of Protestant Œcumenical Council, it is to be; and we are going to see if we cannot make the Lord Jesus Christ Pope infallible! And yet, what a sad thing it will be for them to tell what is the condition of things in all the globe! What a sad thing it will be for them to tell how the world is yet

ruled by Satan, with a triple crown of selfishness on his head; and how lust, license and avarice are supreme!

Ah! my brethren, there is a work to be done yet on earth. "The kingdoms of this world are not yet the kingdoms of our Lord and Saviour Jesus Christ." And when he comes to reign, it must be after centuries of summers have ripened the human heart, and brought forth other fruit than this acerb and bitter fruit of hating and of fighting.

5. We are able, in the light of this test of true religion, to form some judgment respecting the religious sects, and the different churches that are swarming upon the earth, in altercation and in strife, either holy or unholy. The earth is filled with different denominations, and they are fighting each other, in apostolicity, in authority, and in orthodoxy, or purity of doctrine.

Now, let me not be thought to decry organization, nor apostolicity, whatever that may be—I hope it is something good! All churches ought to be apostolic, and all churches ought to be invested with authority, and all churches ought to be orthodox, and all churches claim that they are; and they are rivals of each other. What I wish to do, is not to decide between them, but to ask you whether in the history of Christianity it has been a fact that the emphasis of the church has all been put on this—that true religion is *loving*. One man says that you are in the true church when you are in the church that has been regularly handed down from bishop to bishop from the very apostle's touch, and when you have been duly confirmed by its ordinances. Another man thinks that that is the true church which conforms exactly to "the faith which was once delivered to the saints."

A farmer shears his sheep, and has a huge heap of wool. The scourer scours it, and the carder cards it, and the spinner spins it, and the weaver weaves it, and the tailor cuts it out, and makes it into the the soldier's dress, and the yeoman's dress, and the child's dress; and here stands the man pointing to the sheep, and saying, "Look at this vast wardrobe. This is *the wool that was once delivered from the sheep.*" After it has gone through the hands of the scourer, and the carder, and the spinner, and the weaver, and the tailor, and has been made into every fantastic shape, they say it is *the wool that was once delivered to them.*

The apostles gave to the world a few elementary truths, and men have taken them, and scoured them, and carded them, and spun them, and woven them, and cut them up, and put them into priests' garments, and elders' garments, and deacons' garments, and all sorts of garments; and now they are quarrelling over the "faith which was once delivered to the saints." As if the doctrines which they hold would be recognized by those to whom they are ascribed! There is

many a doctrine that is called Pauline theology, of which Paul, if it were presented to him, would say, "What stuff is this?" And I think there are very few churches on earth at present that Christ could be made a member of. The qualifications of most of them are, I think, such as would exclude him from membership in them. And men differ and are contending, and are filled with violence and temper, on account of the various claims which they have set up. And they go so far that they have not a spirit of true Christian charity. Having received the benediction of the Holy Ghost, and having proved themselves to be lineal successors of the apostles who were appointed by the Lord Jesus Christ himself, and were his representatives, they have shown this spirit of love by burning men up, by throwing them into prisons, and by making them wear chains all their lives. I believe that, much as has been the joy that has been made in this world, more has been the misery that has been made by men who represented religion and called the church the *Church of God.* The tears have been ocean-deep, and the anguish has been heaven-high; and no historian's pen can ever compass that story of divine anguish. One single monarch—Philip II. of Spain—slew in one nation more than eighty thousand men, and went avowedly to cut off every man, woman and child in the Netherlands. For the sake of his faith he would not have hesitated to devastate the globe. While the Mahomedans were thundering at the gates of Eastern European Capital to propagate their faith, we were thundering back from the West to propagate our faith. The cannon, the spear and the dungeon have for hundreds of years, been occupying a very large portion of the time of those that called themselves the descendants of the Lord Jesus Christ.

Now, we have been engaged in this kind of persecution. If a man does not believe just as we do, how sweet soever his life may be, however pure and gentle and large he may be, however much his conduct may be characterized by the spirit of love, if we know that he sets aside the articles of the church, and does not believe in them, that ends it. We put doctrine against love. Though a man has all love, if he has not doctrine, we reject him. Whereas, if there is one thing that is unquestionable, it is that the only thing that doctrine is good for, is to make the life what it should be.

And yet, the vast system of man-made doctrines, and the vast retinue of services, and the vast organizations of the church, have not tended, in the main, to produce gentleness, and peace, and love, and beneficence. On the contrary, they have tended to produce envies, and jealousies, and conflicts, and cruelties unutterable. And the practice of the Church of Christ on earth for a thousand years has been simply infernal. I know what I say. I speak no hasty words. I declare

that through long periods the characteristic actions of the organized external churches of the Lord Jesus Christ have better befitted the administrations of devils than of men. This externality, with all its pretense of authenticity, apostolicy and traditional regularity, is continually vaunted and held up. And when men say what I have said, and what I say again, and what I will testify to so long as the breath of life is in me, that the spirit of Christ is love; and that he who truly loves God and men is a Christian, no matter in what church he is found, nor in what circumstances he is placed, men say, "You are knocking the foundation out from under things." In other words, the world has taken up the instruments of religion and put them against religion itself, and preferred the instruments.

Now, I take religion; and if I am let alone I will not deny its instruments. I believe in instruments; I believe in doctrine; I believe in church organization; I believe in the utility of wisely administered ordinances. These things are important. But I say that wherever the two come in conflict, I must take religion. No casket is ever so precious as the jewel that the casket carries. Religion is the jewel, and the church is the casket which is carrying it; and we must learn that the spirit of the Lord, the indwelling of the Holy Ghost, humility and gentleness and meekness in Christ Jesus are the signs and tests of Christ present in anybody's heart. And where these are found in a man, do not stop to ask what name he is called by, but take him, for Christ is in him. They are Christ's, not who are in the regular church, but who are in the regular heart, in the regular spirit.

Sometimes people think that this is undervaluing ordinances. No, it is not. It is laying a law upon them. It is laying a law upon preaching that will be most wholesome to it. When men cease to worship outward form; when they come to see the interior of things; when they come to see the actual condition of things, and to act accordingly, the world will be better, the church will be purer, men will be truer Christians, and the cause of God will advance faster upon the earth, and all mankind will sooner behold the salvation of our God.

When you look over the condition of society, nothing but the most abject self-complacency can lead men to say, "The world is pretty well off. What is the use of disturbing things any more? What is the use, just as soon as you have got through with one revolution, as soon as one war is finished, of going into some new-fangled notion, some new progress, some new cause?

Do you, then, think that the world is ripe in love? Do you really think that men, as you know them, are good enough? Do you think that the spirit of true Christian love dwells in them? Do you think that the relations of all classes in society to each other are equitable,

and in accordance with a true spiritual beneficence? Do you think that the men who groan at the bottom of society are there rightfully? Do you think that the laws of labor have all been explored, and settled on the basis of true Christian beneficence? Do you think that the relation of the sexes is all settled, once for all, and that the whole form and structure of the household, and all the elements of wise and virtuous living are found out, and that the law of purity and love is already exemplified, and that the world is so nearly perfect that it only needs a little rubbing and polishing before it will do?

Every thirty years a generation die. And what a host of men do pour into the eternal world in that period! Do they go infernal or angelic? What is the condition of those multitudes that we are continually sending to the other world?

Oh my soul! when I think what man is, and is to be, then it is that infidelity tempts me most. Then it is that I most have to say, "Get thee behind me, Satan." If God is Father, and he feels as I feel as father, then why has he lingered so long? Does God never weep when *the whole creation groans and travails in pain until now?* Does God sit happy? Is there peace in heaven? Why is darkness yet upon the globe? Why are men so coarse? Why are they slow to understand even what religion is? Why do we idolize everything but love, and then tread that so ruthlessly under foot? Yet, "I know that my Redeemer liveth," and that this divine spirit of love never came of man's invention, nor from any physical source, but from God. It is the inbreathing of the other life. And I do know that there is a spirit at work which, though it lingers, will at last bring in summer, and that the whole earth shall see the salvation of the Lord, and that gentleness, and mercy, and goodness, shall, with justice and truth and righteousness, rule the earth. Even so, Lord Jesus! come quickly.

PRAYER BEFORE THE SERMON.

O Lord our God! the whole earth doth wait for thy coming. Through ages thy servants have been praying, Let thy kingdom come. Why doth it tarry? Why is it yet delaying? Knowledge is running to and fro. Men in every part of the earth are awaking. And why is there not sent abroad the spirit of love, and concord, and kindness? Thou, the merciful, the forgiving, the soul-rejoicing Saviour, where art thou? There is power in the earth, and men and nations are dashed one against another, but where art thou, the Merciful? There is wisdom in the earth, and men are building up the outward face of things; they are covering the sea and land with the trophies of their skill and power; they are developing nations in refinement; and they are multiplying conveniences around about them—they are living as better animals than ever; but where is thy spirit? Where is that unity of kindness that makes one love another as himself? Where art thou, O loving Saviour? who, rather than give suffering, didst suffer; who, rather than smite unto death, didst thyself die; who didst give thy own loving life, and lay it down, and take it again, and dost wear it, now, forever, for beneficence in sympathy and love? We beseech of thee that we may see the signs of this thy second coming. Having come once to reveal, to teach, to inspire, come now to victory, we beseech of thee. Let thy heart-beat be stronger than all the forces of this world; and let thy blood become the blood of kindred shed for the sins of the world. At last may it bring into blood-kinship all the nations of the globe, by a living blood, an atonement of love, an unquenchable power, that shall consume selfishness, and teach men to live by their higher nature. Lord, when wilt thou come to deliver the captives? They are many. There are many that groan beneath thrones, and under chains, and in dungeons; but more are there that groan beneath the weight of that sin and that captivity of the flesh which prevail so widely in all the earth. When wilt thou rescue man, and give him birth out of the flesh and into the spirit? Grant, we beceech of thee, that that sacred, secret, all-cleansing fire may come forth from thee, and that we may behold men, indeed new creatures in Christ Jesus, walking forth in the fragrance of divine love, and full of the beauty of thine own heavenly nature, carrying not alone the letter, but the spirit of the Gospel, every whither.

We beseech thee to forgive our sins of selfishness, and self-seeking, and self-indulgence, and heedlessness. Forgive us all that has made us unlike thee. And we pray that thou wilt inspire us truly with more than penticostal favor, that we may go forth bearing the sacred message, and the sacred spirit of the Master, everywhere. We pray for all classes and conditions of men. We pray that all the sufferings and self-denials, that all the turmoil and care of life, may work for the spiritual emancipation of those who are exercised thereby. We beseech of thee that thou wilt grant more and more that every one may live, not by the sight nor for the senses, but by faith and for the Spirit.

We pray that thou wilt comfort all those that are gathered together this morning, mourners in the midst of this joyful assembly, with sad memories going back evermore to their trouble and sorrow. May they see through their tears, as Mary did. May they understand thee, speaking to them and comforting them.

And grant to be near to all that have come up this morning conscious of weakness, and seeking to be strengthened to-day in the inner man. Grant that their faith and hope may be revived, and that they may feel, in the presence of their God, that they have been crowned to-day. And may they go forth bearing a sceptre of power before which temptations shall yield and depart.

Bless all those who are strangers in our midst. And if they are lonely, and seem solitary in the midst of multitudes, and almost desponding in the

errands of life, still grant that they may look to their Father's God, and pluck up courage and patience to await the opening of thine opportunity. And may none find their faith failing them. May those that watch, and those that wait, and those that weep, and those that pant beneath burdens, and those that cry out and have no answer, and those that in darkness lift up hands unto thee, and do not feel thy touch—may all of them, still have faith to wait. For thou shalt appear unto every one that waits patiently for thee.

We beseech of thee, O Lord our God! that thou wilt bless the labors of this congregation. May the truth be a living truth, here, cleansing not only but comforting, enlightening, rejoicing. And we pray thy blessing to rest upon the officers and teachers of our Sunday-schools, and upon all the classes. May the young be brought up in the fear of God, and early enter into the sacred life of Christian love. And we pray that those who go out every Sabbath day into the streets, into the highways, into the jails and hospitals, to preach the Gospel, to comfort those that are sick, to cheer and encourage reformation in those that are out of the way, may themselves have the spirit of the living God, and be clothed with the power which is from on high.

We beseech of thee that we may not be made indifferent by our blessings sitting together in heavenly places, and rejoicing in all the privileges of the sons of God. May we not forget, nor be slow to succor, those that are without these privileges, or that care for none of them. May our hearts be merciful in proportion as we are blessed of God.

We beseech of thee that thou wilt sanctify us by the experience of life. Grant thy divine Spirit, that shall not only guide, but cheer and sanctify. And grant that so long as we live we may walk in fellowship of the saints, and the communion of the Spirit, and in the hope of everlasting life.

Look upon all the earth. Behold the nations that sit desolate and in darkness. Behold all that are struggling and seeking to emancipate themselves from despotism. Behold all those nations that are jealously guarding the privileges of the few, and treading upon the rights of the many. Lord, we beseech of thee that thou wilt appear the Vindicator, not in wrath, not in fear, not in blood. Come with persuasion. Come with the transforming summer of love. Come and bring men together in the bonds of sacred fellowship. Teach men to overcome evil with good. By the might of thine heart, and not by the terror of thine hand, rule over all the earth, as thou dost rule in heaven. And to thy name shall be the praise; Father, Son and Spirit.—*Amen.*

PRAYER AFTER THE SERMON.

Our Heavenly Father, we thank thee for the manifestation of thy Son. In the dark night, how sweet and fair shines that Star of Bethlehem through the troubled cloudy sky, breaking apart, at times, to let its light over the sea, storm-tossed. How bright is the truth of loving which thou hast made possible to our understanding! We have felt some breaths of the same spirit, and there are days and hours in which we rise up into the tranquility and peacefulness of that utter love to God and to men, and in darkness and under the domination of evil feelings we fall away, and forget everything but to doubt. O Lord! we are as thy servant of old, that would walk with thee upon the sea, but sank at each step. Pluck us by the hand. Bring us into the ship indeed.

Grant, we pray thee, that we may live more and more in the spirit of sonship. More and more may we, by the power of true love, labor for the upbuilding of thy cause, and rejoice everywhere to see men happier. And

with every word, and every look, and every self-denial, may we seek to increase the sum of joy in the world. Oh! how many are making misery, and making men cry! May we be among those who shall make them smile. May we seek to make the heart happier. May we seek to rub away the crease that sorrow and care have put upon the brow. Grant that we may make the heart rich. And so may we live and labor, until thou hast need of us above. And then solve all mysteries. Then, in the one dying, give us knowledge and life, and bring us where all shall know even as we are known. And to the Father, the Son, and the spirit, shall be praises everlasting.—*Amen.*

Lee & Shepard's May Bulletin.

NEARLY READY.

ALASKA!

And Its Resources.

By W. H. DALL,

Director of the Scientific Corps of the Western Union Telegraph Expedition.

Full octavo, with nearly **100 Elegant Illustrations**, engraved by the late John Andrew, from the drawings by the author.

This volume contains not only the record of a THREE YEARS' residence in Alaska—made under the most favorable circumstances for explorations—but a complete history of the country gathered from every available source.

It is very full in details of Productions, Climate, Soil, Temperature, Language, the Manners and Customs of its peoples, etc., etc., and is THE MOST VALUABLE, as well as THE MOST AUTHENTIC addition to the

HISTORY OF ALASKA,

and is one of THE MOST ELEGANT books issued in America.

"Let the Public School System go to Where it came from—THE DEVIL."—*The Freeman's Journal*, Dec. 11, 1869.

The Question of the Hour:

The Bible and the School Fund.

By REV. RUFUS W. CLARK, D.D.,

Paper, 40 Cents. Cloth, 75 Cents.

From the Rev. Andrew P. Peabody, D.D., LL.D., of Harvard College.

"We are, it seems to me, approaching a great religious crisis. There is a tendency to the creation and consolidation of three parties in the religious world—believers in ecclesiastical tradition and authority as parallel with, or paramount to, the believers in their own (so-called) intuitions. The friends and adherents of the Bible ought to draw more closely together, if they would be successful early (as, if God be true, they must be ultimately) in this tripartite war. They waste a great deal of ammunition against one another, which might be used with good purpose, as in these sermons of yours gospel ammunition is used against the common enemy.

"*Cambridge*, January 13, 1870."

BOOKS IN PRESS.

The Young Ship-Builders of Elm Island.

By Rev. ELIJAH KELLOGG.

1 vol. Illustrated. $1 25. Being Vol. 5 of

THE ELM ISLAND STORIES.

5 vols. 20 illustrations,

1. Lion Ben.
2. Charlie Bell.
3. The Ark.
4. The Boy Farmers.
5. The Young Ship-Builders.

The genial humor and sturdy common sense of the good old times of the last century are graphically portrayed and made living examples of for the **Youth of the present age.**

The Boys of Grand Pre,

By Prof. JAMES DE MILLE.

1 vol. 16mo. Illustrated. $1 50. Being Vol 2 of the **B. O. C. SERIES.**

Vol. 1, B. O. W. C.
Vol. 2, The Boys of Grand Pre.

The remarkably rapid sale of B. O. W. C. evidences that the author of "The Dodge Club" is equally at home with boys as well as those of maturer years. No juvenile, with the exception of those by Oliver Optic and Rev. Elijah Kellogg, has had, of late days, so wide a sale as B. O. W. C., and thousands of youth will hear with pleasure of the second book in the series.

BY SUBSCRIPTION.

Williams College Biographica Annals.

By Rev. CALVIN DURFEE.

With an Introduction by Rev. S. Irenæus Prime, D. D.

LIFE AND ALONE.

A NOVEL.

16mo. $1 50.

The Divine Man.

By the Author of "CREDO."

Uniform in size and price.

A prominent Clergyman of Boston, says of

Oliver Optic's Magazine.

"*After a thorough examination I placed it in the hands of my son, whom I could not get to read. From being a constant reader of that Magazine, he has acquired a love for reading. Now he reads History, Travels and books of general information. If he ever amounts to anything, I owe it to*

OLIVER OPTIC.

I read his Magazine every week with great interest, and only wish his readers may include ALL THE YOUTH OF AMERICA."

OLIVER OPTIC'S MAGAZINE

IS PUBLISHED

Every Week and Every Month,

and furnishes more first-class American reading matter, and at less cost, than any similar publication

TERMS IN ADVANCE, - - - Single Subscription, One Year, $2,50.

For terms to Local Agents and Club prices, also Club rates with other periodicals, address the Publishers.

SPECIMENS sent Free by Mail, on application to the Publishers.

LEE & SHEPARD'S Publications for sale by all Booksellers, or sent by mail on receipt of price.

LEE & SHEPARD, Publishers, Boston.

WALTHAM WATCHES,

IN 2-OZ. CASES,
For Merchants, Clerks, and Professional Men.

WALTHAM WATCHES,

IN 3-OZ. CASES,
For Farmers, Carpenters, and other Mechanics.

WALTHAM WATCHES,

IN 4-OZ. CASES,
For Mariners, Soldiers, and Expressmen.

WALTHAM WATCHES,

IN 5-OZ. CASES,
For Conductors, Engineers, and Baggagemen.

WALTHAM WATCHES,

IN 6-OZ. CASES,
For Miners, Lumbermen, and Stage Drivers.

WALTHAM WATCHES,

IN 8-OZ. CASES,
For all who wish something very substantial.

All the above are described in our Price-List. Write for it as follows:

Messrs. HOWARD & CO., No. 785 Broadway, N. Y.:—Please send me your illustrated Price-List of WALTHAM WATCHES, as per advertisement in PLYMOUTH PULPIT.

Sign Name and Address in Full.

And you will receive it, post-paid, by return mail. It gives all the information you desire, and explains our plan of sending Watches by Express without any risk to the purchaser.

HOWARD & CO.,
785 Broadway, New York.
(Formerly of No. 619 Broadway.)

BROOKLYN OFFICE
FOR
WHEELER & WILSON'S
Sewing-Machines
332, 334, 336, & 338 Fulton St.
CRAIGE & CO.,
Agents.

THE N. Y.
Sewing-Machine
EMPORIUM,
822 BROADWAY, near 12th St.,
UP STAIRS.
(Established in 1860 by V. W. Wickes.)
W. R. PATTERSON & CO.,
Proprietors.

SYPHER & CO.,
557 BROADWAY,
Have now on hand a large variety of
CARVED ANTIQUE
Furniture, China, &c.
Also a large and extensive assortment of first-class second-hand
Parlor, Dining, and Bedroom Suits,
all made by best city makers.
25 LARGE MANTEL AND PIER MIRRORS,
Pianos, Clocks, Bronzes, Safes,
Silver and Plated Ware and Works of Art,
FOR SALE CHEAP.

All Goods Guaranteed as Represented.

Studies in Bible Lands.

By Rev. WILLIAM L. GAGE. 8vo., pp. 237, with 72 engravings of Scripture localities, mostly from photographs taken on the spot. Price, $2.00. Extra edition, tinted paper, full gilt, $2.50.

A standard work on the history and geography of the Bible Lands, set forth in graceful narrative, and illustrated by authentic engravings. Says the *Advance*: "It is a credit to all concerned in its preparation and publication. It is an admirable companion to the Bible."

WARREN'S SUNDAY-SCHOOL COMMENTARY

THE NEW TESTAMENT, with Notes, Pictorial Illustrations, and References. By Rev. I. P. WARREN, D. D. 12mo, pp. 518. Price, $1.75.

This volume, embracing the **Gospels and Acts**, is designed to be a **Sunday-School Commentary**, adapted to the wants of teachers and scholars, especially in *the study of the life and teachings of Christ.* It gives the results of the latest scholarship without their extended processes or applications, and is at once concise, convenient and cheap. The *Am. Presbyterian* pronounces it "an admirably contrived apparatus for facilitating the study of the Scriptures."

Sent postpaid on receipt of the price.

WARREN & BLAKESLEE,
164 Tremont St., Boston.

Facts for the Ladies.

After using my Wheeler & Wilson Sewing Machine for ten years, I feel that I cannot say enough in its praise. I have found it every thing you represented it to be. I have never spent one cent for repairs, and now recommend it cheerfully as the best machine patented.

A. A. SMITH.

Brooklyn, N. Y.

A Great Offer!!

HORACE WATERS,
481 Broadway, N. Y.,
Will dispose of ONE HUNDRED
Pianos, Melodeons, and Organs
Of six First-Class Makers,
At Extremely Low Prices, for Cash, during this Month,
Or will take from $5 *to* $25 *monthly until paid; the same to let, and rent money applied if purchased.*
CHICKERING'S PIANOS are included in the above offer.

COLTON
Dental Association

Originated the Anæsthetic use of nitrous oxide gas, administer it by means of a very simple, yet nicely contrived valve mouth-piece—do nothing but Extract Teeth, and do it Without Pain. So 40,000 patients testify. See their names at the Office, 19 Cooper Institute.

Safety for our Families.

Do you use Kerosene in your house? It each year causes more deaths than steamboat and railroad accidents combined. If you really value the safety of your family, burn

PRATT'S "ASTRAL" OIL,

which is not Kerosene, but a distinct product, and unlike any oil ever offered to the public. A lamp filled with this,

If Upset and Broken will not Explode.

The "ASTRAL" OIL may be obtained from dealers everywhere, and from

Oil House of Chas. Pratt,
108 Fulton St., N. Y.

WHO HAS A HOUSE TO PAINT?

Ready-Made Colors for Painting Exteriors of Country and City Houses.

These Paints only require to be thinned with Raw Linseed Oil to make them ready for use. The list includes forty shades and tints, comprising all the colors suitable for exterior Painting. In durability and permanency of color they will be found superior in every respect to pure White Lead, while they cost (considering the quantity required) only about half as much.

SAMPLE CARDS, with a descriptive pamphlet, sent free by mail. Be sure you get the genuine "RAILROAD" colors, every package of which bears our full name, in addition to our copy-righted title, "RAILROAD PAINTS and RAILROAD COLORS." None are reliable which do not bear these marks.

We would call attention also to our

Warranted Perfectly Pure Combination White Lead,

which for economy and durability is the best in market. FOR SALE BY ALL PAINT DEALERS throughout the country, or

MASURY & WHITON, 111 *Fulton Street, N. Y.*

Proprietors of the Globe White Lead and Color Works, Manufacturers of White Lead, Zinc and Painters fine colors.

N. B.—"HOW SHALL WE PAINT?" A popular traatise on the art of HOUSE PAINTING, &c., by John W. Masury. Cloth, 216 pages, $1.50. Also, HINTS ON HOUSE PAINTING, Cloth, 84 pages. 40 cents. Either of the above sent free by mail on receipt of price.

SUPERFINE COLORS,

Ground with special reference to the requirements of

Painters, Grainers, Ornamenters,

AND FOR

COACH AND CAR WORK.

These colors are (by means of a recent invention of MR. MASURY) ground impalpably fine, and we guarantee them to be of absolute Chemical purity.

The Colors intended for the use of Coach and Car Painters are ground in best Coach Japan, or in Drying Oil and Turpentine—as may be required—and will flat perfectly and dry quickly.

Manufactured only by

MASURY & WHITON,

Globe White Lead and Color Works,

111 *FULTON STREET,*

NEW YORK

Established 1835.